

A  
SYNOPSIS  
OF  
COUNCELS

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## C A P. I.

Of *Synods* in Generall.

I. **S**ynodographie is that, which so Methodically doth lay before our eyes a Synopsis of Councells, and other Ecclesiasticall meetings, that it may clearely appeare to him that doubts, how any case in them may be enquired after, and what may be determined concerning it being found.

2. A Councell is a free publique Ecclesiasticall meeting, especially of Bishops and also of other Doctors lawfully deputed by diverse Churches, for the examining of Ecclesiasticall causes, according to the Scriptures, and those according to the Power given by common Suffrages, without favour of parties to be determined, in matters of Faith by Canons, in cases of practise, by Presidents, in Discipline, by Decrees and Constitutions. Therefore,

3. They are not to be called. 1. For the deciding of Popish and politicall Controversies, which more properly belong to Diets, Parliaments, and Assemblies. 2. Neither is it an office appertaining to the Pope to Assemble; much lesse (except he be specially elected thereto by the Assembled) to sit as chiefe over them. 3. Neither may others unlesse Bishops, or some otherwise Deputed by their Churches, in them passe a determinative sentence. 4. Neither may any sentence or decree be admitted as necessary unto Salvation, unlesse it hath strength and Authority from the Word of God. 5. Neither may publick decrees be rejected by private persons who consent unto them by their Deputies, but they must acquiesce in them and suffer them, untill an Authority frees equall to that which did bind.

4. Such have been  
& frequently hap-  
pen as

- 1. Judaicall.
- 2. Apostolicall.
- 3. Oecumeneall.
- 4. Controverted.
- 5. Rejected.
- 6. Nationall.
- 7. Conferences.

INQUIRIES.





## INQUIRIES.

Whether

1. Councells are of divine Authority and simply necessary. *N.*
2. The Authority of convening Councells rests in the power of one person, or some certaine Prelates or Princes. *N.*
3. Councells may be called to determine politicall affaires or private Controversies. *N.*
4. Only Ecclesiasticall prelates have determinative Suffrages in them. *Aff.*
5. A controverted place of Scripture may be more safely sought from Councells than from private Doctors. *Aff.*
6. The Decrees of Councells contrary to the plaine Texts of Scripture are of any validity. *N.*
7. We must acquiesce in the Decrees of a Councell, at least not publikely oppose them till the like Authority of dissenting men give us liberty so to do. *Aff.*

CAP.





## CAP. II.

*Of Judaicall Councils.*

1. **V**nder the Title of *Judaicall Councils* we comprehend not, either, 1. The *Sanedrim Gedolah* constituted of 72 Elders *Numb. 11. 24.* Or 2. The *Sanedrim Katon* a Consistory of 23 persons sitting at the Gates *Deut. 16. 18.* Or 3. The three *Dishanin* the Deciders of Controversies in Smaller Townes. *Mat. 5. 22.* Because such as these were appointed for the preserving of Doctrine Worship and Discipline as well in the Common-wealth as in the Church; but the more solemae meetings about extraordinary affaires for the confirming removing, or reforming any thing as the matter required.

2. Such



2. Such meetings are observed to have bin

1. At *Sichem* under *Ioshua* and *Eliazer*. 1. Concerning prohibiting Society with the Gentiles. 2. Concerning the rooting out of strange Gods. 3. Concerning the burying of *Iosephs* bones in his own possession as he himselfe commanded. *Iosh.* 24.
2. At *Hierusalem*, the first under *David*, *Gad* and *Nathan* being his assistants 1. Concerning the numbering of the *Levites*. 2. The distribution of the Priests into 24. Classes. 3. Concerning each of their Offices 1 *Chron.* 13. which *Hezechiah* restored 2 *Chron.* 29. 25.
3. At *Carmelita* under *Ahab* and *Elias*, where 1. The worshiping of *Baal* was discussed. 2. The true worship of God was miraculously confirmed. 3. Severe punishment was inflicted upon the worshippers of *Baal* 1 *Kings* 18.
4. At *Hierusalem* the second under *Hezechiah*. Concerning 1. The purging of the Temple. 2. The Instituting of true Worship according to *Dauids* prescript. Where it is probable was a Decree made concerning the transcribing of *Solomons* Proverbs, according to the Title. Chap. 25. 2 *Chron.* 29.
5. At *Hierusalem* the third under *Josiah* and *Helkiah* in which 1. The Temple againe was purged. 2. Idolatry was rooted out. 3. The Covenant with the Lord renewed, according to the booke of the Law found by *Helkiah* amongst the rubbish of the Temple. 2 *King.* 33. 2 *Chron.* 34.
6. At *Hierusalem* the fourth under *Zerobabel* and *Ezra* and other chiefe persons of the *Jewes* that returned from the Captivity of *Babylon*, in which. 1. The Canonickall bookes

## Of Judaicall Councells.

bookes were chiefly by *Ezra* let in that order as now we have them. 2. The *Pesukim*, *Paraschim*, and *Heptakim* were added for the distinction and reading of the Text. 3. The *Masoreth* with the *Tikkun Sopherim* was begun and prosecuted for the preserving and transmitting to posterity the holy Language by Hebrew pointes and other marks *Elias Levita Pref. 3. Masor. Genebr. Chron. l. 2. p. 183.*

7. That which is called the Synod of the Wise under *John Hircanus*. 1. Concerning the receiving of the *Pharises* & *Scribes* with their leaders *Sammei* & *Hillel*. 2. Concerning the condemning of the *Sadduces* with their Authors *Sadoc* and *Bajethos*, who for that reason betooke themselves to the *Samaritans*, denying the immortality of the soule and that there is any reward in the world to come. Where 3. Some suppose the bookes which we call *Apocryphie* were made Canonical by the third Canon of the Hebrewes. *Genebrard. Chron. l. 2. p. 197.*

## INQUIRIES.



## INQUIRIES.

Whether

1. The Tradition of the *Cabala* was enjoined at the Synod of *Sychem*. D.
2. Some of *Solomons Proverbs* were perfected & transmitted to posterity by *Hezekiah's* servants according to the Decree of any Councell or otherwise. D.
3. The *Masoreth* and *Hebrew* points borrowed their authority from the fourth Councell at *Hierusalem*. Probable.
4. The writings which we call *Apocryphall* were brought into the Canon by any Synod of the *Jewes*. *vid. Genebr. Chron. l. 2. p. 190. & 197.* improbable.
5. The *epicurisme* of the *Sadduces*, or the proud and covetous hypocrisy of the *Pharisses* was more intollerable to the pious and Orthodox or more pernicious to the Church. D.
6. That meeting under *Ptolomie Philometer* concerning the antiquity of the Temple of *Hierusalem* & of *Samaria* mentioned by *Josephus Antiq. l. 13. c. 6.* Is rightly reckoned by some among the *Jewish Synods*. N.
7. The convening of the *Priefts* and *Scribes* by *Herod* only for inquisition, of the place where *Christ* was borne was rather an occasionall consultation then a Councell. Aff.

B

CAP.



## CAP. III.

## Of Apostolicall Councils.

1. **T**O Apostolicall Councils are referred those, which are found to be celebrated, either  
 1. Against the Apostles, or 2. By them. Against them were convened (that the Gospel if it were possible should be smothered in the very Cradle) 1. *Annas, Caiaphas, John and Alexander*, with the whole Generation of Priests *Act. 4. 6.* who ordained that none should speak or teach in the name of *Jesus v. 18.* 2. The same Persons were convened with the *Sadduces*, where the Apostles designed for Massacre were freed by *Gamaleel*, & their punishment was mitigated and they dismissed only with Whipping. *Act. 5.* Their 3<sup>d</sup> Councell Judged *Stephen* to be Stoned, *Act. 6. 12.* In the 4<sup>th</sup> Councell under *Ananias*, *Paul* was beaten and welnigh torne in peeces between the *Pharisses* and *Sadduces*, *Act. 23. 10.* The 5<sup>th</sup> is said to be called by *Ananias* the younger, where *James* the brother of the Lord, with some others were sentenced to death, *Joseph. Antiq. l. 20. c. 8.*

2. The

2. The  
Councells  
celebrated  
by the A-  
postles are  
commonly  
noted.

1. For the substituting of *Matthias* in the place of *Judas* who betrayd our Saviour, *Act. 1.*
2. For the election of seaven Deacons, *Act. 6.*
3. For not pressing of the Ceremoniall Law, seeing that justification may be obtained by the Grace of God alone in Christ. *Act. 15. 11.* in which may be observed an exact directory for the following Councells.
4. For the toleration of some legall observations for a time, that by such a condescension the weaker sort might be gained, and the Mother Synagogue honourably inter'd and abolisht. *Act. 21. 18.*
5. For the meeting wherein was composed the Apostles Creed, by the Apostles met together, every one contributing his part.
6. For the meeting which did obtrude to the Church 85 Canons under the notion of the Apostles authority, concerning which there are various Controversies.
7. For the meeting at *Antioch* where among nine Canons, the eighth commanded Images of Christ to be substituted in the roome of Heathenish Idolls, the other pious Canons being destitute of the Authority of the Synod. *vid. Bin. Tom. 1. p. 19. & Longum. p. 147.*

## INQUIRIES.

*S. Clement* the  
Disciple of  
*Peter* wrote  
them in  
Greece.  
*Dionysius* the  
Lesse did  
translate  
them into  
Latine.

Whether

1. The Apostles met together in any Synod for the Composing of the Creed which we have? *D.*
2. The Canons, commonly termed Apostolicall be unjustly attributed to the Apostles? *A.*
3. The Authour, Authority or number of them be certainly known. *vid. Ioverium. p. 2. N.*
4. The Epitome of Apostolicall constitutions found in *Crete* and published by *Charles Kapellius* be of any moment? Consult *P. Crab. N.*
5. The Assumption of the Blessed Virgin at a convention of the Apostles hath any ground or foundation? *N.*
6. The Councell held at *Antioch* concerning approbation of Images be altogether imaginary? *A.*
7. That compleat Councell of the Apostles *Act. 15.* may be an example for all other Synods to imitate? *A.*

CAP.







## C A P. IV.

Of Approved Oecumenical  
Councils.

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## S E C T. I.

Of the Greeke or Easterne  
Oecumenicall Councils.

1. **O**Ecumenicall or Generall Councils are  
such wherein Bishops and other Learned  
men out of every Country, may freely meet  
together for the discussing and determining of Ecclesia-  
sticall affaires, piously, prudently, and orderly, without  
favour of Parties according to the Word of God, and  
the received Canons of the Church.

2. Such are  $\left\{ \begin{array}{l} 1. \text{ Greeke or Easterne.} \\ 2. \text{ Latine or Westerne.} \end{array} \right.$

OF

- Of the Greeke Councils as the more famous may be reconed.
1. The NICENE, the 1.
  2. Of CONSTANTINOPLE, the 1.
  3. Of EPHEBUS, the 1.
  4. Of CALCEDON,
  5. Of CONSTANTINOPLE, the 2<sup>d</sup>.
  6. Of CONSTANTINOPLE, the 3<sup>d</sup>.
  7. The NICENE, the 2<sup>d</sup>.

A. D. 325.

*Hilar. Secret.*

L. 2. c. 29.

*Baron. an*

359. N. 27.

*Longu..*

4. The first NICENE Council so called because it was celebrated at *Nicea* of *Bithinia* (where afterwards the *Arians* that they might make this void called another Council) by the Authority of *Constantine the Great*, in the time of *Julius the first*, and *Sylvester*, Popes. 2. It consisted of 318. Bishops *Hosius* of *Carduba* being President, having for his associates *Potomon* of *Heracia*, *Papninius* a *Theban*, of whom each lost an eye for Christs cause, together with *Paulus* of new *Cesaria* who for the same Profession was compelled to carry an hot Iron in his hand, and *Eustachius* of *Antioch*, who in the name of the Council, entertained the Emperour with an elegant Oration, with many more famous for Learning and Miracles. 3. The Canons of it being only 20. (nor is it sufficiently manifest how warrantable) came to the hands of Posterity. Perhaps this hapned by the power and subtlety of the *Arians*. Some obtrude more lately found by the Jesuites *Turrianus* and *Pisanus* in some hidden places of *Arabia*, which the more Judicious do little esteeme. 4. Three things especially are reported as condemned by this famous Synod. 1. The *Arian* Heresie, Blasphemously denying the Sonne to be Coeternall and Coessentiall with the Father. 2. The dissent of the Easterne from the Westerne Christians about the Celebration of the Passeover in a manner different from the Jewish Custome. 3. Together with the Schismaticall dissensions of the *Meletians* and *Novatians* by which they Created perpetuall troubles to the Orthodox Bishops. 5. In this Council the Emperour

Of approved Oecumenicall Councells 13

Emperour burnt all the accusations which the Bishops brought against each other as unworthy to be scene. 6. An illiterate Christian grappling with a proud boasting Philosopher who with his reproaches persecuted Christianity stopped his blasphemous mouth. 7. In which also *Paphnutius* a single man did confute some who were earnest against the Marriage of the Clergy. Consult about this with *Gelasius Cyzicenus & Scultet Analysis. Socrat. Hist. Tripartit. l. 1. c. 8. Ruff. l. 10 c. 1. Bell. de Consil. l. 1. c. 5. & 13. Calvin Instit. l. 4. c. 7. S. 1. Camerar. Hist. de Concil. Nicen.*

5. The first of CONSTANTINOPLE under *Gratian* and *Theodosius* the great and *Damasus*. 1. Consisting of 150 Bishops. 2. It is not manifest who sate in this as chiefe, unlesse it was *Cyrillus of Hierusalem*. 3. They condemned and discharged *Macedonius* Bishop of *Constantinople* for his perfidious opposing the Deity of the Holy Ghost, together with *Maximus Cynicus* by reason his Doctrine against Discipline, mentioned *Can. 6.* Of whose Canons *Cavanza* reckons only 7. *Longus* 9. All which except the first concerning the receiving of the *Nicene* Beliefe and the banishing of the Heretiques are rejected by the Roman Church. 5. The Emperour nul'd all Confessions except that of those who acknowledge Christ Coessentiall with the Father, which our present Liturgy retaines under the name of the *Nicene Creed*. 6. It is thought that *Gregory Nazianzen* compiled it, according to the sence of the Synod. 7. These words [*and the Sonne*] which confirms the Holy Ghostes proceeding from the Father and the Sonne, are known to be added to this Creed by *Benedictus* the seaventh, which *Leo* the first and the third his Predecessors dared not to attempt. *Longus ex Lombard 3. Sent. D. 11. Bonavent. & alius Theodoret. Hist. l. 5. c. 6. & c. 10.*

6. The first of EPHEBUS was fortunately called under *Theodosius* the younger promoted by *Celestine* the first. A. D. 434.

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The Mother  
of Christ and  
uor the Mo-  
ther of God.

first. 2. In this 200 Bishops condemned *Nestorius* of *Constantinople* together with *Carisius* his flattering Presbyter, who instead of two Natures, acknowledged diverse Persons in Christ and therefore pleaded that the Blessed Virgin should be stiled *χριστοῦ* only, and not *θεοῦ*. 3. In this only *Cyrillus* of *Alexandria* is recorded President. Whom *Nestorius*, being piously and brotherly invited to a better opinion, proudly contemned, and having craftily allured *Iohn* of *Antioch* unto his Party Anathematized him and the Councell, who had formerly Anathematized him. 4. The matter being related to the Emperour and throughly understood, *Cyrillus* with his, is cleared, and *Nestorius* with his party is banished to *Oasis* a sandy Habitation, where like another *Caine* roving here and there and blaspheming, at length his tongue being consumed and eaten up by wormes, he breathed out his last. 5. There are two copies of this Councell, the first observing 8. the second 13. Canons, which are comprehended in the Anathemata of *Cyrillus*. 6. They are carpt at by *Theodoret*, but by *Cyrillus* they are freed from objections. 7. The *Massilianes* termed also *Euchites* and *Enthusiasts* were condemned by this Councell, and thereby the integrity of the *Nicene Creed* confirmed. *vid. Liberatum in Breviar. cap. 11.*

A. D. 455. 7. That of *CALCEDON*, in *Bythinia* follows consisting of 630. Bishops, called by *Martianus* the Emperour, who with his Wife *Pulcheria* was present at the same; against *Eutiches* Abbot of *Constantinople*, and *Dioscorus* of *Alexandria* his champion, and it condemned the supposititious actes of the Councell held at *Ephesus*. 2. They affirmed one only nature to be in Christ, after his Incarnation, to wit, his divine Nature. 3. Concerning the President of this Councell, excepting the Emperour, and Judges Moderatours, (who are not named) there is noe certainty. By favouring parties between *Leo* the first of *Rome*, and *Anatholius* Patriarch of *Constantinople*, matters were for the most part transacted. 4. The actions according

ording to *Caranza* which others call Sessions) are numbered 16. to which are added 29. Canons. 5. These the Romanes by no meanes approved, (for nothing can withstand their ambition, as if the whole world was created for their service) for they were ratified by the Greekes after the departure of the Embassadors of *Leo of Paschasius* a Lily betan of *Lucentius* an *Asculan* &c. Neither will they beare with that Canon of the equallity of priviledges, for the Imperiall seate is challenged by the *Constantinopolitans* as well as by the Romanes, wherefore the *Rome Lion* rores, and his Whelps gnash their teeth, as if the principall scope of the Councell, was rather the sincerity of Supremacy, than of Doctrine. Hence the Romanes approve only what pleases them and abrogate what they dislike, and endeavour by their subtilities to bring it to passe, that all may fall downe and adore the Beast. 6. They received *Dioscorus* in to favour before justly discharged, yet almost a Saint in the esteeme of the *Africans* and *Abyssenes*. 7. The recantation of *Theodoret* Bishop of *Cyrrus* was approved (who to favour *Nestorius* had opposed the Anathema of *Cyrillus* of *Alexandria*) and he restored to his place, who afterwards for his Orthodox writings well deserved of the Church.

8. The second of *CONSTANTINOPLE* under *A. D. 532.* *Justinian* had 165 Bishops, *Menes* being President, or rather his successor, *Eutychius* Patriarch of *Constantinople*. But Pope *Vigilius* who came to *Constantinople* to summon the Emperour, yet would not be present at the Councell, least a seeming yeelding to *Eutychius* might be prejudicall to his supremacy. 2. The Emperour endeavoured to reconcile the *Eutychians* and the Orthodox for the publick tranquillity, and therefore would have revoaked the Articles concerning the condemning of *Theodorus* of *Mos-suestia*, and of an Epistle of *Iba* to *Maris* a *Persian*, and of *Theodoret* against *Cyrillus* that was anathematized. But 3. The Western Christians with Pope *Vigilius* constantly opposed it, and confirming not only the decrees  
C anathematizing

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anathematizing those Heretiques with their Heresies of the three preceeding Councils, but also of *Chalcedon*.

4. The errors of *Origen* also expunged, which either denied the Divinity of Christ or the Resurrection of the Bodies, or affirmed the restitution of *Reprobates* and *Divells* (whom the *Socinians* to this day free from Hell.)

5. Also *Peter* of *Antioch* who pleaded for the Crucifix to be added to the hymne of the Trinity, and *Anthimus* of *Constantinople*, who together with the Empreſse *Theodora* and others who strongly favoured *Eutyches* party, with others, were comprehended under the same censure.

6. There are extant eight Collations of this Council, and fourteen Canons or Anathemaes. 7. Here we meet with (worth our reading) a monitory Epistle of Pope *Felix* to *Peter* of *Antioch*, and explication of the Doctrine according (as *Carranza* termes it) to the exposition of *Gregory* of *New-Cesaria*. Consult concerning this Synod. *Zonar. in vit. Justiniani. Niceph. l. 17. c. 27. Gregor. l. 1. Ep. 24. Evag. l. 4. d. 34. Liberat. in Breviar. c. 23, & 24.* who should be read with caution, according to the admonition of *Bellarmino de Eccles. l. 1. c. 5.* because it doth not please the *Romane* Palace.

A. D. 680. 9. The third called at CONSTANTINOPLE under *Constantine Pogonatus*, Pope *Agatho* procuring it by his Legates. 2. In this were convened 150 Bishops. (they who count 279 or 289 reckon the absent Romans and others consenting thereto) here the Emperour himselfe was President, and not the \*person deputed by the Pope. 3. Here were condemned the *Monothelites*, *Sergius*, *Cyrus*, *Pyrrhus*, *Peter*, *Paule*, *Theodorus*, together with Pope *Honorius*; who in the defence of *Eutychianisme* pleaded that there was one only will in Christ. For the prooſe of this *Macarius* their chiefe Champion, brought supposititious Copies of some Bookes either by diminishing from them, or adding to them. And the doting old man *Polychronius* ridiculously endeavoured to confirme his Heresie by rayling one from the dead. 4. It was finished by

## Of Approved Oecumenicall Councils. 17

by 18 Actions, in which is delivered a cleare narration of the whole proceedings of the Synod, where the Epistles of Pope *Agatho* about the third action & of *Sophro* the Patriarch concerning the eleventh are most worthy to be read. 5. The 102 Canons which are commonly charged upon this Council, were not ratified by it, but were added by the Fathers 227 yeares afterwards, about the 27<sup>th</sup> of *Justinian* the second in the *Trullo*, that is, a vaulted Cloyster of the Emperiall Palace, and from thence they were called *Trullians*. Nor were they at all approved by the Romanes, because they Condemned Pope *Honorius*, and communicated to the Patriarch of *Constantinople* priviledges equall with the Pope. Nevertheless his Holinesse the Pope of Rome with the Emperour and 227 Fathers, subscribed unto them as it is mentioned in the last Canon, and others recite out of *Joverius*. 6. Notwithstanding the latter Papists that they might the better derogate from the credit of all these, referred the Canon under the title of *πρὸς βίβλην* and *quiniſext* to a supplement of this and the sixth Synod, which were destitute of Canons; therefore the Latines little esteemed them, because they proceeded from the Greekes after their departure. 7. This Council confirmed the Canons, not only of generall but also of particular forgoing Synods, as of *Antioch*, *Laodicea*, and others. Moreover it added what were to be approved in the Orthodox writings of the Fathers as is manifest in the second Canon of this Council. *vid. Paul. Diacon. in vit. Constant. 4. Adon Viennens. Bed. and others with Joverius the Champion of this Council, by whose meanes the universall Synod Class. 12. p. 69. answered 6 objections of the contrary party.*

10. The second N I C E N E Council under *Constantine* wholly restored the Images and Statutes of *Irene*, together with the reliques formerly broaken in pieces by *Leo Isaurus* his Grandfather and *Constantine Copronymus* his great-Grand-Father the businesse being chiefly promoted

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moted by *Gregory* the second and the third together with *Adrian* the first, & *Tarasius* Patriarch of *Constantinople*. 2. From this Imaginary dissention the Popes took occasion to withdraw the *Westerne Christians* from their due & sworne allegiance to the *Grecian Emperours*, and to translate the *Westerne Empire* from the *Greekes* to the *Frankes*. 3. There met at this Council 350 Bishops, who with *Tarasius* the President by seaven Actions and 22 Canons condemned Image breakers for Heretiques. Whose Arguments *Calvin* repeates, and wisely answers them *Inst. l. 1. c. 11. §. 14.* But *Germanus* confirms them, together with *John of Damascus*, whose hand being cut off for the defence of Images they report to be restored by the Image of the Blessed *Virgin*: as also the miracles wrought by the blood of the wounded Crucifix among the *Berithians* to the conversion of those who maliciously wounded it. 4. Besides the large disputation annexed to the sixth Action between *Gregory* and *Epiphanus* concerning Images and their worship, and beare and there by the by something concerning the Corporeity of Angels, and the making unwritten traditions equall with the Scripture, and of adoring and adorning Images, which the latter do not approve. This was worthy commendation, that they conclude the Acts of the six preceeding Councils should be ratified and received. 5. In the meane while they attribute *Latria* to God alone, against *Hales*, *Aquinas*, *Bonaventure*, and their followers, who judge the same respect to be given to the Image and the thing which it represents, to wit, to the Images of Christ *Latria* of the Blessed *Virgin Hyperdulia*, of Saints *Dulia*. 6. *Belarmine* and *Baronius* imagine that this Synod was condemned by the Fathers at the Council of *Frankesfurt* under *Charles* the great, but *Binnius*, *Surius* and others, as it is in *Longus* p. 632. strongly withstand the same. 7. Not long since *Alberius Pighius* accounted this Synod with the former as adulterate, whom *Turrianus* the Jesuite endeavours to refute  
how



Of approved Oecumenicall Councils. 19  
how well let the Readers judge. This distick is attributed  
to this Council.

*Id Deus est quod Imago docet, sed non Deus ipse;  
Hanc videas, sed mente colas, quod cernis in ipsâ.*

A God the Image represents,  
But is no God in kind;  
That's the eyes object, what it shewes  
The object of the mind.

*Binius* mentions two copies of this, one Greeke and  
Latine, the other Latine, to which you may have re-  
course at leasure.



INQUIRES.



## INQUIRIES.

Whether

1. Any thing concerning the first *Nicene* Council, the President convening, the number of the persons convened, and of the Canons, the matters transacted and determined in it be certainly knowne by any uncorrupt and Authentique edition?
2. The Canons of the first Council held at *Constantinople* be deservedly rejected by the *Romanes*?
3. The *Nicene Creed* was compiled by *Gregory Nazianzen*, and *Benedictus* the seventh did well afterwards by publishing it with this addition [*and from the Sonne*]?
4. The Canons of the Council held at *Chalcedon* be rightly disallowed by the *Papists*?
5. *Origen* deserved the great anathema from the Council at *Constantinople*?
6. Pope *Honorius* was justly condemned for a *Monothelite* by the third Council at *Constantinople*?
7. It is sufficiently manifest that the second *Nicene* Council was rejected by the Council held at *Francofurt*? *Bell. A. Bin. N.*

CAP.



## CAP. V.

Of the *Latine Oecumenicall*  
*Councils.*

## S E C T. II.

**T**HE Latine and Westerne Councils runne parallel with the Greeke and Easterne.

1. At ARIMINUM.  
 2. The LATERANE.  
 3. At LIONS.  
 2. Namely { 4. At VIENNA,  
 5. The FLORENTINE.  
 6. The LATERANE the 5<sup>th</sup>.  
 7. At TRENT.

3. ARIMINUM is Famous for two Councils, A. D. 369. the first Orthodox and lawfully called, and this is here created of. The other Hereticall and Tyrannicall, craftily called by the *Arians* under the notion of the Council held at *Ariminum*, that this false one might extinguish the true one. 2. Here were convened 400. Bishops; who was President is uncertaine. *Constantins* the Emperour an *Arian* made an offer to undergoe the charges, but the Bishops rejected it, who regarded more a victory over the

*Vid. Longp.*  
266.

the Heretiques then the Popes maintenance, who at the same time called another councill at *Seleucia* in *Izauria*, that by any meanes they might disanul the transactions at *Ariminum*. 3. But the greater part and the more worthy of the Fathers of this Synod did determine. 1. The *Nicene* Creed punctually to be observed, and the Sonnes Equality with the Father in Essence to be asserted. 2. The decrees of the Synod at *Sirmium* to be rejected. 3. *Ursacius* and *Valence* with the *Arians* their followers to be excommunicated. 4. Who a little before being accused before Pope *Julius*, had renounced *Arianisme*, but afterwards returned as Dogges unto their vomit. 5. Thus ejected, they flatter the Emperour too much already infected with their feigned services, so that a Council being called in *Nica* in *Thracia*, they framed a forme of Beliefe cunningly effected according to their own tenents under the title of the *Nicene Confession*, that by an equivocall terme the lesse wary might be deceived. 6. Moreover they proceeded so farre, as to compell the opposite Bishops to their Opinion, and to force *Liberius* Pope of *Rome* to their partie, so that he subscribed to the condemnation of *Athanasius*; whom how *Bellarmino* would cleare, see *de Pontif. Rom. l. 4. c. 9. 7*. Here may be observed the sophistickall pretence of the Heretiques, who would remove the word consubstantiality from the Creed, as a word to which the Scripture is a stranger, and exceeding vulgar capacity, that by such a stratagem they might overthrow the *Nicene Creed*. Wherefore 7. They at *Ariminum* discharging their Anathemas against the *Arians* confirmed it: Which according to *Longus Bellarmine* observed not, seeing he allowed only one Synod at *Ariminum*, and that the false one: but it appeares otherwise in *Athanasius* of Synods. *Ambros. Epist. 32*. And *Bayonius* himselve *An. 359 N. 49. and Sq.* could informe as much.

A.D. 1123. 4. The first 4 *LATERANE* are comprehended under one and the same Title as more favouring the Popish

popish dissentions than the Doctrine and discipline of the Church, the first under *Henry* the fifth and *Calixtus* the second. It had 300 (or according to *Bellarmino* 900) Bishops, and 22. Canons. 2. *Bundinus* the Anti-Pope in this was laid aside. 3. The Vestures with the Ring and Staffe were taken from the Emperour, and given to the Pope. 4. The Pope absolved the Emperour, and gave him power of electing Germane Bishops. 5. There were appointed crosses for the Saracene war. That by the meanes thereof. 6. Pardon of sinnes might be granted to them, that undertook that Warre and their Families. This is not mentioned in *Joverius* and *Carranza* and *Bellarmino* himselve confesses it is not extant: so diligent were the Papists in searching into the secrets of Generall Councils. The II. under *Lotharius* the Em- A.D. 1131<sup>r</sup>  
perour and *Innocentius* the second increased to about 2000 Bishops. 2. It gave out 30 Canons, lately published by *Gratian* from the *Vatican Library*: which *Bellarmino* rejects. 3. It discharged *Peter* usurping the *Roman Sea* after *Leo*, under the name of *Anacletus* the second. 4. It branded for Heretiques *Peter* of *Bruis*, and *Arnaldus* of *Brixia* the Disciple of *Peter Abailard* rejecting Pedobaptisme, Church buildings, and the adoration of the Crosse. 5. It proclaimed those lay Persons to be Sacrilegious and incurie the danger of Eternall damnation, who receive Tithes. 6. It forbad tourneaments & Tiltes where by men endangered ther lives. And 7. It deprived *Usurers*, especially of the Clergy, of Christian buriall, & curled them to Hell. The III under *Fredrick* the first and *Alexander* the third, by a meeting of 300 Bishops, made up the difference between this *Alexander*, and one *Osavianus*, and his successors *Gindon* and *John* a German taking up the quarrell with him; which dissentions divided *Europe* into parties. 2. The *Albigenses* under the name of *Cathari Publicans* & *Paterini* taking their rise from the *Waldenses* were here condemned. 3. Neither did *Lombard* the Master of the sentences here escape the ferula, who affirmed

## 24 Of Latine Oecumenicall Councils

med that Christ according to his Manhood was nothing, but was delivered up to the Bishop of *Seno* to be chastised. 4. The ordinations made by the Schismaticques were wholly abrogated. 5. Private Oratories and Priests were appointed for those which had the leprosy. 6. The manner of visitation is prescribed for the meeting of Arch-Bishops, Bishops & Deacons: are not to exercise Episcopall jurisdiction. 7. 27 Canons are supposed to be made by this Council no where distinctly to be had, yet they are collected and commended by *Math. Parisiensis*. The IV under *Frederick* the second, and *Innocentius* the third, with 400 Bishops and 80 other Fathers, yea saith *Bellarmino* with 1283 Fathers, whereof 673 were Bishops attempted greater matters. 2. It rejected the booke of *Joachimus* the Abbot against *P. Lombard*; it condemned 20 Follies of *Almaricus*, especially his deniall of Transubstantiation. 3. It established Transubstantiation, a Popish absolution of subjects from the bond of alleidgeance towards superiours, and auricular Confession. 4. It exacted an Oath from secular Magistrates to expell Heretiques, nominated by the Pope. 5. It encouraged with indulgences, & promises those that went with Crosses for the recovering of the Holy Land under *Godfrey* of *Bulloigne*. 6. It denied plurallity of Benefices and sale of Reliques. 7. There are extant of this 69 or 70 Chapters briefly contracted by *Longus*, who sends the Reader to larger Volumes.

A.D. 1244.

5. The two Councils at *LIONS* follows. The first called by *Frederick* the second, and *Innocentius* the fourth. 2. In this the magnanimous and pious Emperour well deserved of the Christian Church against the Infidels, and after the fourth excommunication at least was deposed by the Pope from his own power and authority, and a prohibition made that not any should name him Emperour. 3. Being deposed, heroically he defends his right with his *Gibelines* against the *Guelphes* of the Popish partie. 4. Here was expected no President but

but the Pope, who under a pretence of recovering the holy land drew 140 Bishops and Abbots to his side, that by the fifths of the Church rights they might redeeme the East, whilst the West rather needed a freedome from the Popish Tyranny. 5. Where the Scarlet Hat is designed for the Cardinals, and among so many bloody cruelties by this Antichristian impiety, prevailing for above the space of 200 yeares, new feasts are instituted for the cannonizing of Popish Saints. 6. The *Dominicans, Franciscans, Carmelites, and Augustinians*, especially encouraged by the Pope, do not weaken, but rather enlarge and widen the difference. 7. The seaventeen institutions which are attributed to this Council, are rather Politicall and Polemicall than Ecclesiasticall; and according to *Bellarmines* direction are to be found in the sixth of the Decretals. The acts are mentioned by *Abbas Stadiensis*, and *Thimerius* in his *Cronicles*, *Palmerius*, *Platina*, *Onaphrius*, and others. II. This Council was celebrated under *Rodolphus* the first at *Haspurge*, procured by *Gregory* the tenth, famous for at least 700 Bishops. 2. Here was present *Michael Paleologus* to the Greeke Emperour; who compelled by necessity brought in his Greekes to subscribe the thirteenth time with the Latines to the procession of the Holy Ghost from the Father and the Sonne; of which returning to their home after their manner they recanted; so little availed a forced assent in sacred matters. 3. *Aquinas* sent for to this Council dies in the way, and *Bonaventure*, there created *Cardinall*, having spent his utmost endeavours against the Greekes, breathed his last. 4. The Pope for a Subsidie in behalfe of the Holy Land, requires the tenth of all Ecclesiasticall Rights, for the space of six yeares which carefully collected were not an haire profit to the Easterne Christians under oppression. 5. Here was ordered the bowing at the name of *Jesus*. 6. Of this there are 31 Constitutions, which may rather be styled the Popes pleasure than the Councils Determinations

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nations. 7. They are omitted by the Summulists and are to be found in the sixth of the Decretalls.

A.D. 1311. 6. The Council held at V I E N N A under Henry the seventh, noted for 300 Bishops and upwards. In this  
 1. Boniface the eighth, perswading Phillip the fair to blot him out of the Tables, is freed from calumnies cast upon him. 2. The Hierusalem expedition is more strongly urged, the Templars being removed out of the way for the murdering of the Abissens Embassador, and other impieties and Heresies. Trithemius hits the marke, the Templars were very rich, a sufficient pretence for Heresie and their expulsion. 3. The Clergie are permitted to take an Oath of Allegiance, not of subjection to Lay Magistrates Peter John, the Dulcimists, the Francicelli, the Begwards, and Begwines together with the Lolards are condemned. Peter John, for that he denied the soul to be the forme of man, harsh dealing, that this should be accounted Heresie, the others also (though by no meanes to be borne) had Fictions laid to their charge. 6. In the sentence of Clement against the Templars mentioned by Longus, the Pope challenges not to himself the power & right of Defining, but the way of providing or Ordaining, that none for the future should enter into that Order, unlesse they yeilded the goods of the ejected Templars up to the disposall of the Apostolicall Sea. 6. The Constitutions of this Council under the name of Clementine are extant in 5. Books for a Supplement to the Canon Law. 7. In which is that famous decree of constituting Professors to be maintained by a competent Stipend at the Court of Rome, at the Universities of Paris, Oxford, Bononia, and Salamanca, for the instructing in the Hebrew, Arabick, and Caldie Languages, that by that meanes the Jewes and Mahumetans might the more easily be converted to the Faich. Clement. l. 5. Tit. 1. Gag. l. 7.

Antonin. Hist  
 par. 3. Tit. 11.  
 c. 3.

Pag. 851.

A.D. 1431. 7. The FLORENTINE Council was begun at Ferrara under Alberius Emperour and Eugenius the fourth but by reason of the raging pestilence was translated to  
 Florence



*Florence* and there ended. 2. There were convened in this 141 Bishops, the Pope himselfe President, who deposed by the Council of *Basil* at the same time by the *Germans* by this notable and very subtile diversion was freed from those rigid censurers. 3. There were present at this Council *John Paleologus*, with the Patriarch *Ioseph*, and the Creeke Doctors. 4. In it were debated Articles concerning 1. The Holy Ghost's proceeding. 2. The addition to the *Nicene Creed* [and from the Sonne.] 3. Purgatory. 4. The power of suffrages & Sacrifice for the dead. 5. Transubstantiation. 6. The administering unleavened bread in the Eucharist 7. But especially concerning the Popes supremacy, to all which the Greekes are said to have consented with the Latines, howsoever returned home they quickly fell off. 4. Such was the Popish piety and Prudence, that the Emperour himselfe with his, must in their seates give place to his Holinesse and the Cardinals. 5. *Ioseph* the Patriarch, no disease foregoing, suddenly after subscription expired, yet a scrope is found in his hands, which testified a full consent to the Latines. 6. This Council had twenty five Sessions, sixteen at *Ferraria*, the other nine at *Florence*, in which they easily overcame the Greekes, it had been wish't that sincerity had more, and covetousnesse, pride, and lofty ambition had lesse prevailed. 7. The institution of the *Armenians*, which is added to this Council at *Caranza* and *Longus*, is omitted by others, and it was only a Popish fiction after the Council was ended, as appears by conferring times.

8. The fifth **L A T E R A N E** Council may well be supposed to be called for the disannulling another at *Pisa*, where some Cardinals met against the perjured Pope. 1. There were convened in it 114 Bishops, under *Maximillian* the first Emperour, and Pope *Julius* the second President. 2. It had twelve Sessions, five of which were under *Julius*, the other seaven were finish't by *Leo* the tenth, after his death exalted to the Popes Chaire. 3. To the

A.D. 1512.  
Begun under  
*Julius* the 2.  
Ended under  
*Leo* the 10.  
1517.

the ninth Session are so many Canons annexed for the reformation (as is pretended) of the Court of *Rome*, but they were to little purpose, nor were they more valued then the censurers of the whole Councell, which *Suarez Cajetan*, and *Navarius* professe to be rejected.

4. The pragmaticall decree, made at the Councell of *Basil* in defence of Ecclesiasticall liberty against Popish usurpings, is here discussed and exploded. 5. Mountaines of Piety are here also commodiously raised, from whence as from a publique Treasure the poore indigent artificers and Virgins, otherwise without dowry, might seek for succour. 6. The immortality of the soule is moreover defended, concerning which many at that time doubted, others wantonly disputed it or divelyshly denied it. Wherefore the chiefe in the Universities are enjoyned to confirme the Orthodox doctrine about these Articles, especially against the prevailing Atheismes of some weake Philosophers. 7. Nor is liberty permitted to those that preach to wrest the Scripture at pleasure for the spreading of strang opinions, but they must keep themselves (as much as may be) within the bounds prefixed by their Ancestours. By which meanes something is added concerning the impression of Bookes, least any one, without the approbation of Learned men should impose upon the world what they list.

9. The Councell of *TRENT* under *Charles* the fifth and *Ferdinand* the tenth. *Paul* the third *Julius* the third, and *Pius* the fourth, did make great strife for 18 years together. 2. After many turnings concerning 1. The Scripture. 2. Originall sinne. 3. Justification. 4. The Sacraments in Generall. 5. Baptisme. 6. The removing of the Councell. 7. When some decrees of Reformation were interposed in 10 Sessions, as it seemed good, the Fathers assented, thunderings of Anathemae being added. 3. *Julius* the third reduced the whole pack from the Haven of *Bononia* to the Channell of *Trent*. Where concerning. 1. The Eucharist. 2. Repentance. And 3. Ex-treame

treame Unction, some graines of Reformation being cast in by the same method in other Sessions the matter is ended. 4. *Pius* the fourth (these two Champions being removed out of the way) at length enters the Scene and concerning 1. Communion of Lay Persons under one kind. 2. The Sacrifice of Masse. 3. The Sacrament of order. 4. Matrimony. 5. Purgatory, Worshipping of Reliques, Invocation of Saints, and of Images. 6. Indulgencies, the Choyce of meats, Fastings, and Feastings. 7. Of an Index of bookes, abbreviaries and a Missal, in the last 9 Sessions he brings it to the expected end. 5. In these 25 Sessions the Popes by their deputies were Presidents Here are granted safe convoyes to three Protestants, that they might have a free and safe addresse to the Councell, to propound the reasons of their dissent, but with this craft, to be instructed by them as Dictators and Masters, not to obtain the reformation of any thing. 6. Secular Princes expect and presse by their Oratours communion under both kinds, at length they transmit it to the Popes Judgement, to whom also is referred the purging of the vulgar Edition, the Chatechisme, Breviary, and Missal, and other trash, as it seemes good to this Infallibility: In the meane while 21 abuses observed by the sworn Delegates of *Paul* the third, & related to the Pope are slightly past by, & corrected with silence. 7. This Councell, cried up by so many Acclamations, & so solemnly confirmed by the seale of the *Fisber*, the *French* admitted not, nor did the more learned Papists much value it. Some did reject it as *Kemnitius*, *Gentiletus*, and *Calvin* some part. *P. Snavius Venetus* publish't the story thereof; its subtleties a *Frenchman* discovered, rendred in English by *D. L.* Speeches made therein are extant in one volume, by which it may appeare, that not for the composing of differences, but for the imposing on Christians, so many learned Papists were hired and seduced in this last Occumenicall Councell, so much approved by them.

## INQUIRIES.

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Whether

1. The first Council held at *Ariminum*, may worthily be accounted an Oecumenicall approved Council? *Aff: Long: Sum: Concil p: 266.*
2. The Decrees of the fourth *Laterane Council*, which are extant be of doubtfull credit? *Aff: Widington Rejoynder, p: 368.*
3. The *Greekes* in the second Council held at *Lions*, as afterwards in the *Florentine Council*, did by force rather then freely and according their opinion, subscribe to the Latine Decrees?
4. The *Clementine Constitutions* of the Council held at *Vienna* may undoubtedly be accounted Canon Law?
5. The instruction of the *Armenians* is to be reckoned among the acts of the *Florentine Council*?
6. The pragmaticall Decree was Lawfully abrogated by the 5<sup>th</sup> *Laterane Council*?
7. The Council of *Trent* be a sacred delusion of *Christianity* and Christian Princes?

CAP.





## C A P. VI.

Of *Controverted Councils.*

1. **C**ontroverted Councils are such as *Bellarmino* hath digested in a peculiar classis partly approved, partly rejected. If this distinction may be admitted among bookes, why may not the *Turkes Alcaron* find admittance under the same title among *Christian Gallenders*? Hence truely it is manifest, that a Council is nothing else but a device of the *Pope*, whereby he admits and rejects what pleases him: which he makes use of, not for the Churches benefit, but under the colour and pretence of Religion, for the establishing of the *Roman Sea*: In the meane while we may see how the footsteps of the Priests may be traced.

- |                  |  |  |
|------------------|--|--|
|                  | 1. At CONSTANTINOPLE the 4 <sup>th</sup> |  |
| 2. Therefore     | 2. At SARDIS                             |  |
| these are recko- | 3. At SYRMINA                            |  |
| ned for Contro-  | 4. At QUINISEXT                          |  |
| verted Councils  | 5. At FRANCOFURT                         |  |
|                  | 6. At CONSTANCE                          |  |
|                  | 7. At BASIL.                             |  |

*Bell. de Ec-  
clesia. l. 1. c. 7.*

3. At CONSTANTINOPLE the fourth under *An. D. 870.*  
*Basilus* the murtherer of Greeke Emperours, and *Adrian* *Vid: Iovers*  
the second usurping the Roman Sea, notwithstanding the *p: 110.*  
opposition of the Romane Emperour. It consisted of

102 Bishops. 2. The chiefe businesse of this was to discharge *Photius* the most learned Patriarch of the Greekes (who left to posterity a booke concerning folly) because he had touched the Popish Tyranny with his sharp writings, and was an enemy to Images, and without the canonicall assent had possessed the Chaire due to *Ignatius* who was more pliable to the Roman Commands; whatsoever the matter was he is cited contumelies are cast upon him, he is ejected, & by an injunction of Repentance, all his councellors & followers are sufficiently punished according to the Romane Embassadors pleasure 3. To 9 Actions in which these things were transacted there are added 27 *Canons*, in which besides the foolish rage against the *Photians* and the honour bestowed on Images, that is to be commended of the sixth canon, which forbids Priestly vestments to be used in scenicall plays though for sports sake. 4. The *Bulgarians* newly converted to the the Faith enquire at this *Council* whether they should addresse themselves to the Greeke or the Roman Church, but concerning what is to be done, the Romans sparingly declar their mind, not silently passing over the encrease of the *Roman* greatness. 5. This is manifest that the Embassadors relying upon the protection of *Adrian* the usurping Emperour, did so superciliously behave themselves towards *Photius* and the Greeke Bishops, that returning home to their Lord they were assaulted by the *Sclavonians*, who deprived them of all their goods, and tooke from them the authentick copie of the Council which contained the hand-writing of the Emperour and all those that consented, for the reliques of this which 6. Remaine, we are beholding to *Anastatius* the Library keeper, who was present at the transactions and Decrees, and what he saw he noted and transmitted to Posterity. For the clearing of which *Andr. Schotus* the Jesuite in *Præf. Bibl. Photii*. hath contributed much light. 7. Nevertheless the Greekes reject this Synod, moreover according to *Bellarmino*, all things are here laid down, as supposititious and uncertaine

tain, since there are those who *affirme* the same *Photius*, who as we read was deposed by this *Aridan*, to have been restored by *John* the eighth, that is Pope *Joane* his successor, whence it appeares, that neither the Greekes agree with the Romans, nor the Romans among themselves about the acts and authority of this Synod.

4. That of *SARDIS* is said to have been celebrated under *Constantinus* and Pope *Julius*. 2. In it are numbered 376 Bishops, of which the 300 *Westerne* confirmed the *Nicene Creed*, to this end, that *Athanasius*, who was banished *Rome* for the space of three yeares, should be restored to his place at *Alexandria*, but the other 76 *Arians* meeting at *Philippolis* confirmed *Arianisme* under the title of the Councell of *Sardis*. 3. No President is here mentioned but *Hosius* of *Corduba*, who with out the Popes Embassadors with *Gaudentius* and other Godly Bishops ratified 21 Canons. 4. It is commonly called an appendix to the first *Nicene Councell*. In whose Canons not a word of the Popes *Supremacy*, or of appeals to him from remote Churches (as *Longus* would have it out of *Proluxe Baronius*) 5. *Augustine* and those who are deceived by the equivocation, doe not reject this Councell, but that held under the name of this at *Philippolis* by the *Arians*. 6. It is reported there was one *Orthodox Arius* present at this Councell, converted (as supposed) by *Athanasius* at *Laodicea*. 7. *Binius* largely describes the History of this Synod out of *Socrates*, *Sozomen*, and the *Talpartite History*, in which those theer Canons the 3, 4, and 5 which approve of appeals to the Pope of *Rome*, doe not determine them as necessary but as *Arbitrary*, neither do they oblige the Bishops *Unversally*, but only the subjects of that *Patriarchship*.

5. That at *SYRMINA* or *Syrmia* so trembled and groaned under the *Arian Tyranny* of *Constantinus*, that the *supremacy* & *Presidentship* of Pope *Liberius* dared not to appear. 2. There were present besides *Easterne* 360 *Westerne Bishops* & upwards for the hearing & deciding the cause

An. D. 356.

of *Photinus*, who complained to the Emperour that he was unjustly condemned at the Synod of *Sardis*. What had he committed? Namely he preached that Christ was only meere man, and inferiour to his Mother, which is the opinion of the *Socinians*. 3. *Marcus Aurbusius* composed a confession in Greeke against this weake Heresie so subtilly, that *Hilary* and *Liberius* doubted not but to approve thereof, because he declared not in words the Heresie he entertained in his heart; perhaps he conspired with *Ursacius* and *Valence*, who effected another in Latine, not only deficient in the word *Consubstantiality*, but altogether opposing it. 4. It is miserable here to read, how *Hosius* well nere and hundred yeares old was compelled by whipping, after so many triumphes over the enemies of the *Homousians*, to subscribe to *Arianisme*, yet he would not condemne *Athanasius*, and before his death he cleared himselfe from his relaps by a most devout Recantation. 5. The popish infallibility freed not *Liberius* from the same error, although *Bellarmino* doth wittily excuse him. 6. Of this Councell (saith *Longus*) there is nothing extant besides 3 Formes of Beliefe, which are found in *Binius*, but he tells us there are extant 26 Anathemaeas, which together with the Orthodox Confession *Catanza* hath published, of which *Longus* could not be Ignorant. 7. This Synod is more largely handled by *Socrates* l. 1 c. 24 & *Sq. Sozomen*. l. 4. c. 5, & 6. *Epiph. Heres.* 7.

De Rom: Pontif: l. 4. c. 9.

A. D. 692. 6. The Councell of *QUINISEXT* (so termed by *Balsamon*) is counted by *Bede* and very many Latines an erroneus Synod. 2. The Fathers who were convened in it under *Justinian* the second and Pope *Sergius*, because the fifth and sixth preceding Synods commanded nothing concerning manners and Ecclesiasticall discipline, thought it very fit that that defect should be supplied. And therefore they ratified 102 Canons in the *Trullo* of the Imperiall palace, which from thence are called *Trullians*. 3. the Latines reject these, who are displeased that without their knowledge and consent, but especially without



without full power and authority from the Pope; they should be published. But that troubles them most, that in the 36 Canon, the Patriarch of *Constantinople* is equalled to the Roman, and in the 13 Canon *Matrimony* is granted to the Clergie, and other things which relish not with the Romane palate. 4. In the meane while it is manifest, that *Gregory* the second and *Adrian*, with the second *Nicene* Synod did make use of the *Trullan* Canon against Image-breakers; and moreover *Gratian* reports that this Synod was received by those of *Nicene* dist. 16. c. 5. but they say *Gratian* was mistaken, and that he cited others, not to prove it Authentick in it selfe, but that it was so esteemed by the adversaries. 5. *Bellarmino* by 5 Arguments contends, that these *Trullan* Canons are of no force. *de Pont. Rom.* l. 2. c. 18. because they are of no generall Council, & without the authority of the Pope; and particular Synods do not oblige universally those that are absent as present. It is not to be expected therefore that the Protestants should be obliged to the *Tridentine* decrees. 6. *Longus* addes out of *Anastasius* the Library keeper, that neither they were received by the other Patriarchs, but accounted as unworthy to be transcribed and laid up in the Archives, it is a wonder therefore by whose meanes they came to us; wherefore they are rather to be esteemed as Canons from their agreement with the Scriptures, than otherwise to be judged by negligent censurers. 7. But how Orthodox these *Trullan* Fathers, and their Canons, were appeares by the second Canon in which they declare a manifest agreement with the preceding Synods and Fathers, with whom there can be no just occasion to contend.

P. 989.

7. Concerning the Council of *FRANCOFURT* A. D. 794. Authors agree not whether it may be accounted *Oecumenicall* or *Provinciall*, the latter writers will have it *Provinciall* because it seemes to be an enemy to Images. The more Ancient acknowledge it to be *Oecumenicall*, because it was called by *Charles the Great*, and *Adrian* the first, and

at

at least 300 Bishops. 2. The reason of its call was, because *Elipardus* Arch-bishop of *Toledo* and *Felix Urgelitanus* Bishop of *Aurelia* preached that Christ was only the Adopted Sonne of God. Which *Aquinas* refutes 3. part q. 23 art. 4. 3. This Heresie was chiefly opposed by *Paulinus* in a Sacred Collection read before the Emperour and approved by the Fathers. 4. But *Binus* with *Langus* and others Contend, that this Synod confirmed the opinion of the second *Nicene Council* concerning the adoration of Images, which opinion (saith *Bellarmino*) I could wish to be true, but I suspect to be false, (with whom agrees *Baronius*) whence he concludes that whatsoever this Council determined is not much to be valued; because without doubt the second *Nicene Council* is to be preferred before it. 5. There are Extant concerning the transactions of this Synod, some bookes of *Charles* which as *Bellarmino* affirms are stuffed with many fallities. Wherefore he declares those books to be neither of *Charles* nor of any else to whom any Credit might be given, but to be as it were another *Melchizedech*, without Father, without Mother, without Genealogy, an *Anonimus* breaking forth into the light, which are certain Tokens of deceite. 6. Yet manifest it is that *Adrian* the Pope confutes him, but affirms it not to be the writing of *Charles*, but an hereticall booke sent to the Pope by *Charles* to be answered. 7. That booke of *Adrian* is extant in the 3<sup>d</sup> Tome of Councils, but by this meanes it hapned that the compleat acts and decrees of this Council might not see the light.

A.D. 1414.

8. The Council at *CONSTANCE* was called with great difficulty by *Sigismund* and *John* the 23 having about 1000 Bishops and Doctors for the removing of Popish schismes out of the Westerne parts. 2. Since after *Gregory* the 11<sup>th</sup> who removed the *Roman See* from *Avignon*, (where it had continued for the space of 70 yeares) some Cardinals exalted *Urbane* the sixth, who continued at *Rome*, to the Popes Chaire, others *Clement* the sixth, who

who removed it againe to *Avignon*, the Nations are divided into parties, our *English* with the *French* and *Spaniard* adhere to *Clement*; *Urban* dying at *Rome*, *Boniface* the ninth supplies his place, but *Argelus* a certaine *Venetian* Tanner succeeds him under the title of *Gregory* the 12, *Clement* also removed out of the way had for his successor *Peter de Luna* a *Spaniard*, under the name of *Eusebius* the 13. 3. For the extinguishing of these combustions the *Cardinalls* and *Bishops* meete at *Pisa*, and those *Shismatiques* being discharged, they exalt one of *Creete* under the title of *Alexander* the 5. unto the *Papall* dignity; but this *Peter Philaretus* of *Creete* suddainly sickned (as is reported) by an intoxicated *Glyster*, and *John* the 23, by an election of the *Pisan Cardinals* possessed his place who by the persuation of *Sigismund* called this Council at *Constance*, & was present there at. 4. In which he being accused of about 60 crimes, yeelds himself to the censure of the Synod, from which afterwards having changed his mind he fled in the Night; & recanting, is deposed, & *Martin* the 5 by the Councell is exalted to the *Papall* dignity. Whence that hapned to *John*, which falling from his Charriot before the Gate of the City he presaged, exclaiming, in the name of all the Divells here I lie. 5. There were forty five Sessions of this Councell, in it are condemned forty five Articles of *John Wickliffe* whose body moreover is ordered to be taken out of the Sepulcher and burnt to ashes. That which is ascribed to him in the sixth Article (*Deus debet obedire Diabolo* should be read *Deus dedit*) as *Bernard* of *Luzemburge* hath it. 6. Concerning the injuries and burning of *John Huss* and *Hierom* of *Prage* (against the promised safe conduct of the Emperour) there are large Tragedies. The Fathers conclude the Councell to be above the Pope, which favours not with the Moderne Papists: And an engagement with an Heretique not to be kept, which now they defend not, to the end that the incendiaries may more secretly act their treacheries. But that is a strange decree in the thirteenth Session

Solomon Gef-  
bertus.

Session, concerning the denying the Cup to Lay persons notwithstanding the practice of our Saviour and his Apostles. Hence the noble *Bohemians* justly provoked, in an Epistle with 54 seals to it heroically professe, that they lie in their teeth who lay Heresie to their Charge, as being *Hussites* and that they are ready to defend the law of Christ with their blood, wholly rejecting all humane statutes that contradict the same. And *Poggius* of *Florentine* is witnes of the admirable learning of *Hierome* of *Parage*, which he delivered in a peculiar tract. 7. There accompanied this Councell (as one hath it) 450 common women, 600 Barbers, 320 Jesters &c. But good men (saith he) unspeakeable for their rarity, all which notwithstanding without safe conduct were free from burnings or other censures.

A.D. 1431.

9. The Councell of *BASIL* was called about sixteene yeares afterwards, *Sygmund* the Emperour procuring it of *Martin* the fifth, & afterwards of *Eugenius* the fourth: in it Cardinall *Julian* of *Arelatum* was President, continued almost the space 18 yeares. 2. It had 45 Sessions, in which not only Bishops, but other Learned men, which was not permitted in the foregoing Councells, had a definitive sentence, the number of the persons voting is uncertaine. 3. In it Pope *Eugenius* the fourth is cited, and not appearing is deposed for his contempt, and *Amadeus* Duke of *Subaudia* who lived an Hermites life in the Mountaines of *Ripalia*, by the Cardinalls is exaulted to the Popes Chaire under the name of *Felix* the fifth. These three Truths were confirmed. 1. That the Councell is above the Pope and all others. 2. That the Pope cannot dissolve prolong or remove it being lawfully called. 3. And he that denyes these things is an Heretique. 4. Neverthelesse *Eugenius*, these things being thus transacted, constitutes an Anti-Synod at *Ferraria*, which afterwards removed to *Florence*, where he acted with the *Greekes*, the Emperour being present, and effected many things which are compleated in the Councell of *Florence*

They of *Basle* in the meane while confirme the pragmat<sup>al</sup> call Decree, they condemned popish Bastardy, suppressed Concubines, ordered how the *Jewes* might be brought to Christianity. Declared the blessed *Virgin* to be free from the contagion of every sinne, indulged to the Lay *Bohemians* the use of the Cup in the *Eucharist*, behold an Alter, aginst an Alter --- *Pares aquilas & pila minantia pilis*. 6. At length by reason of the raging pestilence, they at *Basle* betooke themselves to *Lausana* wheere *Fredrick* the Emperour perswade Duke *Amadeus* to renounce the feiety of Pope *Felix*, unto which for peace sake he willingly assented, so *Eugenius* being reconciled, and *Amadeus* honoured with a *Cardinalls Cappe*, and dignity of being a Legate, the Councell end<sup>d</sup>. 7. Nothing of this was ratified and approved, but some orders about Ecclesiasticall benefices saith *Bellarmino*, *Leo* the tenth, in the eleaventh Session of the *Laterane* Councell condemnes it as Schismaticall and Seditious, howsoever we read it was often approved of by *Nicolaus Eugenius*. Especially before the death of the Emperour *Sygmund*, *Aeneas Sylvius*, largely describes it and commendes it, who was present thereat, and afterwards obtained the *Popedome* under the title of *Pius* the 2<sup>d</sup>, but his opinion was changed with his Dignity; our *Fox* in his *Martyrologie* relates it more plainly and fully, and *Bodlies* Library at *Oxford* can shew the undoubted Copie of this Councell.

## F

## INQUIRIES.



## INQUIRIES.

Whether

1. The fourth Synod of *Constantinople* may be reckoned among the *Controverted Councils*?
2. That of *Sardis* may be worthily esteemed an *Appendix* to that of *Nicene*?
3. The *Socinianisme* of these times concerning the *Holy Trinity* be not renewed *Photinianism*?
4. The *Quinisext* or *Trullan Synod* may deservedly be rejected as erroneous?
5. The *Frankfurt* overthrowes the opinion of the second *Nicene*?
6. Those of *Constance* and *Basil* were lawfull and generall Synods?
7. The Popes and their Adherents agree among themselves concerning the number and Authority of *Generall Councils*?



CAP.





## CAP. VII.

## Of Rejected Councils.

1. **S**UCH Councils passe under the name of Rejected Councils, which either determine Hereticall opinions, or raise up Schismes and troubles to the disperling of the Christian Flock.

- |   |   |                           |
|---|---|---------------------------|
| 2. Among<br>which are no-<br>ted above the<br>rest, these | { | 1. At ANTIOCH             |
|   |   | 2. At MILLAINE.           |
|   |   | 3. At SELEUCIA.           |
|   |   | 4. At EPHESUS the second. |
|   |   | 5. At CONSTANTINOPLE.     |
|   |   | 6. At PISA the first.     |
|   |   | 7. At PISA the second.    |

3. This Council of ANTIOCH is to be distinguished from five others which Bellarmine reckons, Longus also names this, and mentions other Councils of Antioch. An.C.340

2. This is referred to the times of Constantius and Julius the first, the banishment of Athanasius is sufficiently known, and his restauration by Constantine the sonne of Constantine the great, which the Arians declare to be unlawfull, because the same authority must restore which did eject: The Matter is referred to Pope Julius, he summons the Synod to appeare at Rome. 3. But the Eusebians chiefe of the Heretiques, that they might avoid this,

easily seduced *Constantius* to be at the Consecration of the Magnificent Temple built by *Constantine* the great at *Antioch*: where were met about 90 Bishops, 30 of which being *Arians* the favour and Authority of the Emperour, against the double Suffrages of the *Orthodox* procured the condemning of restored *Athanasius* 4. In the room of the deposed is placed by *Eusebius* a *Nicomædian* one *Eusebius* an *Emissen* a famous Champion of *Arianisme*, but not as yet entered into orders, he as the Poet hath it,

*A se Tantalides onus invidiamq; removir.*

By slighting honour envy he remov'd.

Therefore *Gregory* a *Capadocian* possesses the Chaire, which some call *George*, supposed to be the Saint so much honoured by us; it is manifest that he was quickly tooke out of the way, nor was it difficult to the tryumphing *Arian* to honour their Martyre in canonizing him on horseback. 5. *Gratianus* and *Caraxus* cite many things of this Synod as *Orthodox*, wherefore by the late Writers they are condemned. 6. They did set forth a Forme of Beliefe so intermixt with truth & errour, that he which is heedfull least he be deceived, in his greatest warinesse can scarcely be safe, for by the omission of that which might establi h the truth, they weaken that which they undertake to maintaine. 7. The 25 Canons of it, which you have mentioned in *Longus* with some observations, do rather concerne the received discipline than the opinions of the Church *Socrat. l. 2. c. 5. Sozomen lib. 3. cap. 5.*

An.C.355.

4. That at *MILLANE* Plowes with the same Heifer under *Constantine* the Emperour, and *Liberius* the Pope. 2. In it were met about 300 Bishops, the Emperour himselve was President an utter enemy to the *Orthodox* party. 1. (saith the Emperour) am an accuser of *Athanasius*, in my name give credit to them. 3. The Western Catholique Bishops who were present (for there were few Easterne) promised to consent to the *Arians* if they would first subscribe to the *Nicene Creed*, but

*Baron.  
Long:*



but *Valence* and *Ursacius* the chiefe Leaders of that Faction withstood them, relying on the Emperours Epistle which was read in the Synod. 4. Then followed the degrading of the Bishops, the corrupt Ecclesiasticall determinations; so that you might stile it rather a conspiracy of in pious persons than a convention of Christians. 5. This was effected especially that they might allure *Liberius* Bishop of Rome either by guises or threatnings to their impieties who is reported (both his treatnings and gifts being slighted) thus heroically to have answered the Emperour, who had judged him to be banished to *Thrace*, & offered him the charge of his journey. Thou hast robbed the Church of the Earth, and now offerest to me condemned and indigent an almes, goe first and become a Christian thy selfe. 6. *Felix* a Deacon placed in the roome of *Liberius* mixed with the *Arians*, yet he always intirely observed the *Nicene* Creed, which was a litle displeasing to the Orthodox. 7. *Hosius* of *Corduba* at that time well nigh an hundred yeares old escaped not the stroake of this tyranny, *Hilarus* the Deacon by whipping is urged to subscribe, others by banishments & risings are forced to consent. Neither under

An. D. 363.

5. The Councell at *SELEUCIA* under the same *Constantius*, did the persecution ceate. 2. At that time were convened at *Ariminum* (as *Bellarmino* will have it out of the Chronicles of *Hierome*.) 600 Bishops of which the Easterne *Heterodox* being overpowred both in number and Arguments by the Orthodox, by the Emperours Command they remove this Councell to *Issuria* in *Selucia*. 3. But here the *Acacians* altogether reject *Consubstantiality*, the *Semi-Arians* admit it in their sence, still retaining the leaven which corrupts the whole lump. 4. In this dissention the *Semi-Arians* prevaile, and determine, that the forme of Faith composed at the dedication at *Antioch* should be retained and subscribed unto, but they ejected the dissenting *Acacians* or *Arians* from their places. 5. Thus condemned they betake themselves to the Emperour

four, and so farre prevaile with him, that at another meeting called at *Constantinople* they are wholly restored: here they frame a new Creed, in which not only the tearmes of substance, but also of Hypostasis or subsistence are excluded. 6. The *Semi-Arians* on the other side rejecting this are by force banished from their places by the *Acacians*, in the meane while the Catholiques condemn

Aët. 22. 10.

Apud Hilar: l:

2. p. 44.

*Arius* the Author of their Sect. Like as the *Pharisses* and *Saduces* assailing each other in the cause of *B. Paule*, are overcome by their own dissensions. 7. *Hilarie* of *Piſſavia* (whom they report to be a *Sabellian*) together with the *Westerne Catholiques*, will not stave an heires breadth from the *Nicens Creed*. The Emperour interposes this, that the determination of no Councell whatsoever shall have power, to which the Statutes of this Councell denies Power and liberty. He forced the Bishops to subscribe to such a forme of Beliefe brought from *Ariminum* to *Constantinople*, that by the same command of the Emperour, one was the *Westerne Profession* of Faith, another the *Easterne*. Consult with *Ruffin*. l. 10. c. 31. *Socrat.* l. 2. c. 31, 32. *Athanas.* *Idē Synod.* *Baron. An.* 359. N. 61. & *Seq. Long.* p. 270. *August.* *Hieron.* *Basil.* apud *Bell.* de *Concil.* l. 1. c. 6 and others.

Sozomen. c. 35

Hist. Tripart:

l. 5. c. 34.

An. C. 449.

6. The occasion of the 2. Councell of *EPHESUS* was *Eutyches* an *Archimandrite* of *Constantinople* who after *Manes* and *Apollinaris* denied the flesh of Christ to be like ours, but affirmed that falling from Heaven like the rayes of the Sunne, it penetrated the Virgins Wombe, & so hedenyed that two natures were in Christ incarnate; but asserted that his flesh was changed into his Divinity. 2. For such like strange fopperies wherewith he had deluded many, he was deservedly condemned by *Flavianus*, Patriarch of *Constantinople* and *Eusebius* Bishop of *Doris* and others their associates. He was so farre from repenting that he obtained from *Theodosius* who was very pliable, by the meanes of *Chrylaphius* the Eunuch and *Eudoxia* the Emperesse, both seduced by his allurements, that the  
Exa-

Examination of a famous Synod might end the matter. 3. Therefore this at *Ephesus* by the Emperours authority is called, there met 128 Bishops *Dioscorus* of *Alexandria* being President, *Leo* is summoned from the West, and least he should seeme to be neglected, he sends three Legates; all being convened, all things are transacted at *Dioscorus* his becke, who not more full of *Euty-chianisme* than of arrogance and tyranny as little valued the letters & Embassadour of *Leo*, as he had the condemnation of *Eutyches* by *Eusebius* of *Doril*. 4. At length *Eutyches* is absolved, and the reclaimers are forced to subscribe by club-Arguments. *Flavianus* opposing is so furiously trodden upon (and among the rest as some affirme by *Dioscorus* himselfe) that three dayes after he committed his soule into the hands of God. 5. *Ibas* an *Edysen*, *Eusebius* of *Doril*, and *Theodore* of *Cyrus*, with other very Learned Bishops are discharged of their places. The Popes Legates not without very great danger of their lives, returned home. 6. Of which more than barbarous inhumanity an *Acaion* Bishop complayned to *Dioscorus*, afterwards pleading the cause before the *Calcedon* Fathers. They compelled and forced us, having suffered many evils, to subscribe to a blanke paper, and kept us gaine saying and opposing them in the Church untill the evening, and we being sick they permitted us not to rest, but sent Souldiers to us with clubs and swords, & thus made us subscribe. 7. Whence this is called by all the pious, the Synod of *Theeves*, in which *Sathan* erected his Throne, not long after to be dashed in pieces by the most famous Council of *Calcedon* *Liberat* in *Breviar.* c. 12. *Evagr.* l. 1. c. 9, 10. *Niceph.* l. 14. c. 47.

7. The Council of *CONSANTINOPLE*, which is numbred among the rejected is by some, accounted two *An. C. 730.* which others contract into one, but the distinction is manifest, because the first is said to be celebrated under the Father *Leo* *Isaurus* *An. 730.* The 2<sup>d</sup> by *Constantius* *Copronymus* *An. 755.* 2. One in the meane while opposes the worshipping

*An. C. 730.*  
*BeU: de Concil.*  
*l. 1. c. 6.*

worshipping of Images and Reliques, upon which account both may be esteemed as one, or at the least united. 3. The first under *Leo* discovers intercession of Saints to be imaginary, and the worshipping of Images meer Idolatry. *Germanus* Patriarch of *Constantinople*, *John Damascene*, and others too much inclined to Images are deprived of their dignities. 4. *Gregory* the third intercedes for Images in a *Romane* Anti-Synod, in which he excommunicates the Easterne with the marke of Hereticall Image breakers, these things terrifie not *Constantine Copronymus* the son from declaring himselfe to be and Image-breaker. He gathered together at *Constantinople*, 338 Bishops over whom he is President, and persecutes the maintainers of Images. 6. Some receive this and the seaventh as Oecumenicall, but the *Romanes* so abhorred it, that for this Controversy about Images they rebelled against the Greeke Emperours their lawfull Princes: Whence afterwards followed the Weasterne and Easterne division, which opened such a gap to the enemies of the Church, never to be made up. 7. The second *Nicene* Councell corrects the errors of this, but how strongly and divinely appears by its decrees. Concerning these Synods, *vid. Paul. Diac. l. 21, 22. verum Roman. & Zonarium in annal.*

A.C. 1409.  
Bell. de concil.  
l. 1. c. 8.

8. *Bellarmino* is doubtfull whether to reckon the first Councell of *Pisa* among the rejected or approved: by some it is taken for a generall Councell, and defended in a 3 dayes disputation by *Laurentius Rodolphus* of *Florence*, as is testified by *Antonius*, *Gerson Azorius* and others. 6. There were present thereat 23 Cardinalls, 3 Patriarchs, 300 Arch-Bishops and Bishops, 28 Governours of monasteries, and an infinite number of Divines and Embassadors of Princes. 3. The intolerable difference between *Benedict* the 12. and *Gregory* the 13. well nigh making the Popes Chaire like double *Parnassus*, occasion this meeting of so many famous men, concerning which something is before spoken in the Councell of *Constance*. 4. Both having been summoned, are deposed by the Councell

for

for contempt and perjury, which by its owne authority places *Alexander* the 8<sup>th</sup> in *Saint Peters Chaire* which howsoever removed not the difference yet *Alexander* thus elected is reckoned in the Catalogue of the Popes. 5. There were 23 Sessions of this Council, and its Acts printed at *Paris* by the priviledge of the most Christian King An. 1612. are extant. 6. *Antonius* rejects this for a headlesse Conncell because called in a tumult by the Cardinals without the Popes Authority. 7. But remedies are to be applyed to extraordinary events, not which the Law affords, but which are ready at hand, for how could they consult the head, which was distempered with a double impostume: the Christian Princes had applied a cauterie, especially the Emperour, but because they consented not with the Cardinals, the decrees are esteemed as not nulled, because they wanted the Popes seale.

9. The second of Pisa was called by *Maximilian* the Emperour and *Lewis* the French King against Pope *Julius* the second. 2. This *Julius* had bound himselfe by an oath to celebrate a generall Council within the space of two yeares after his election to the Popedom, but secular troubles intervening, more regard is had to policy than to his oath. He flinches, prolongs, & deludes those that expect. 3. therefore under the protection of the Emperour and the King of France, some more eminent Cardinalls meet at *Pisa*, they summon the Pope to make an appearance, and give an account of those things which shall be objected against him. 4. He is so farre from obeying that he thunders his excommunication against them altogether with the King of France. The Emperour himselfe scarcely escapes, but being become more mild for a time, he declined a combustion. 5. The Pope calls a *Laterane* Anti-Synod at *Rome*, the Cardinalls and Bishops which favoured his party meete, before whom he excuses his perjury, cleares himselfe from objections, and dyes. *Leo* the tenth succeeds, continues the Council with great applause, ratified many decrees,

3. Part. 12.  
22.c. 5. §. 2. 3.

as was related before in the fifth *Laterane* Council among the Oecumenicall Synods. 6. The *Pisan* Cardinalls with theirs submit themselves, and after supplication are restored to their former dignity. The *Frenchman* persists & coynes mony with this inscription *Perdam Babylona, I will destroy Babylon*. 7. There are no decrees (I know) of this Schismaticall Council extant, it is rejected by the Pope, especially for these reasons. 1. Because it was not called by the Pope, but insolently against the Pope by his subjects. 2. Because the time prefixed was too short for the appearing of those that were called. 3. And the City of *Pisa* Consumed & Spoyled by the foregoing Warrs was not a fit place for the Council. 4. Because it was wholly denyed and rejected by the following *Laterane* Council, And truly the Pope howsoever perjured and wicked, was not to be reprehended by his own; but to be called orderly by his Lord the Emperour & other Christian Princes.

## INQUIRIES.

- Whether
1. The Council of *Antioch* may be esteemed rejected, because not called by the Pope?
  2. *Constantius* the Emperour at the Council of *Millaine* could lawfully undertake the *Presidentship*, & be an accuser of *Athanasius*?
  3. The Statutes of any Council without the confirmation of the Emperour be invalid with his subjects?
  4. The Synod of *Ephesus* may deservedly be called *unjust* or a Synod of Theeves?
  5. The Image-breakers under *Leo* and *Copronymus* may be rightly esteemed as Heretiques?
  6. The Idolatrous Treachery of the Popes upholding Images, did traiterously withdraw the *Westernes* from the *Greeke* Emperour?
  7. The second Synod at *Pisa* might lawfully suspend Pope *Julius* the second from *Spirituals* and *Temporalis*?



## CAP. VIII.

Of *Nationall Synods.*

1. **W**E have spoken already of Generall Councells, (in some manner so called,) Nationall followes, which comprehends the Provincials of every Metropolitan or Dio-cesian Byshop within their own bounds.

These 1. give place to generall Councells. 2. Nor do they oblige out of their own prescribed limites. 3. Yet their decrees conformable to Scripture and confirmed by generall Councells are in force every where.

	{ 1. ITALIAN. 2. SPANISH. 3. FRENCH. 4. GERMANE. 5. EASTERNE. 6. AFRICAN. 7. BRITANN.
2. They are distributed into	

3. Which cannot be severally handled in a compendium, for many of them are either by pecc emeales delivered by Historians without Sessions or Canons, or are strangely accommodated to the condition of those times, or being obsolete are become uselesse, therefore it is sufficient cursorily here & there to handle those things which may be of some use unto us, and by a digression to speake to some things which may make way for larger.

4. In *ITALIE* we meet with 115 such Synods, as it were nationall, which goe under the name of *Romane Councells*, Those may be considered, which are multiplied by *Victor* and others concerning the celebration of the *Pascha*; and those which received penitent Apo states into Church communion, against the more than *Sixtall* an-

**An.D. 494.** sterity of the *Novatians*. 3. Under *Gelasius* that is of more weighty moment, namely an *Index Expurgatorium* of Orthodox & Hetrodox books, composed at a Synod of 70 Bishops, and brought into the Canon-Law by posterity, where we may read of more things concerning the extirpation of the Legends of Infidells and ideots, bnt nothing of the Popes Supremacy which is added by the Modernes.

*Long. p. 160.*  
*Bell de Rom.*  
*Pontif. l. 4. c.*  
8.

4. That Simcessan Councell is not to be past by in silence, celebrated by 300 Bishops in very troublesome times, in which is condemned Pope *Marcellinus* because he did Sacrifice to Idols, neither was he excused from his erour, because he did it in feare, and afterwards. repented; these things may prevaile with God to pardon, but not with men to acknowledge the infallible condition of the Pope.

**A.D. 1410.**

5. That Councell also is worthy to be noted, called by *John 23* for the Coronation of *Sigismund* the Emperour. Where an *Owle* boldly offering himselfe with his iterated ominous aspect, brought a trouble and dissolution to the whole busines. 6. They at the Synod of *Papia* courageously excommunicated the Pope, who on the other side had excommunicated the Emperour and them; and that of *Brixia* without any scruple removed *Gregory* the 7. commonly called *Hilderbrand*, the most furious Champion of all the Popes from his Chaire. 7. In the *Melfitan* Synod, and others, there are many things concerning Ecclesiasticall discipline most worthy observation, laying aside some superstitious and Ambitious Synods too much favouring of the corruptions of that age wherein they were called.

*Long. p. 734.*  
*Id. p. 739.*  
*Id. p. 741.*

5. The SPANISH Councells are. 1. At *Toledo 25*, in which many things were piously and prudently decreed, as chiefly that assertion of beliefe against the *Priscillianists*. 2. The *Elibertine*, which ratified 81 wholsome Canons; the 36 forbad pictures in the Church. 3. That at *Cesar Augusta* also against the *Priscilianists*, in which was ordered, that none should challenge to themselves the title of *Ductor*, unlesse he was lawfully advanced unto it. 4. That at *Ilerda*, 4 Canons whereof *Gratianus* cites, one of which is that nuptialls are not to becelebrated in *Lent*. 5. At *Bracara* the first



first and second, in which not only the *Manichees*, *Mathematicians*, and *Priscilianists* are deservedly stigmatized, but also some things not inconsiderable are added for the preserving of order and decency in the Church. 6. At *Matiscona* the first and second, reforms the vices of the Clergy and urges the paying of Tithes, and the pious observation of hospitality, at this time too much esteemed 7. That at *Hispalis* against the *Acephali* which disallowed the consecration of a Presbyter by a Presbyter, and of Churches by *Diocesan Bishops*, these things are more largely handled in *Garsia Loaysa*, who more diligently searched into and collected the *Spanish Councils*.

6. Nor is FRANCE to be esteemed as lesse fruitfull in conventions. 1. In which one of the 13 *Parisian Councils* against sacrilegious persons, and another distributed into 3 Bookes urging upon Princes, Bishops & Subjects wholesome things, are of special moment. 2. At *Arelate*, the first in the case of *Cecilianus* and *Felix* Bishop of *Aptungis*; the second against the *Photinians*, *Berosians*, and concerning discipline to be observed by the Clergy; The 3 which declares the anathemas of *Faustus* of *Rhegium*, & the Confession of *Lucidus*, above the rest are worthy consideration. 3. Seaven Councils at *Aurelia* have many things concerning Ecclesiasticall discipline that are not inconsiderable, and that is observable in the first concerning rogations & Letanies to be celebrated before the ascension of our Lord Id: 429. 4. At *Arusis* the 2<sup>d</sup> wholly confutes the *Pelagians* & *Semi-Pelagians* out of the writings of *Augustine*. 5. At *Byzantia*, it confirms the Pragmaticall Sanction against the Popish plots and contrivances. 6. That at *Cabellonum* upholds the privileges of the sanctuary, and restores the reverence of the Sabbath. 7. That at *Vaso* commands *gloria patri* & *Kyrie Eleysen*, together with the *Trisagium* to be inserted into the Liturgy. Consult *Jacob Germundus* his collection of the French Synods. Id: 562 Id: 258 448

7. In the higher and lower GERMANY, besides 9 Synods at *Colonia*, these Councils above the rest are observable 1. The *Augustan* concerning the reformation of the Clergy.

2. The *Bavarian* concerning the Saboth & the Goods of the Church. 3. That at *Wormes* concerning a *decorum* to be observed in Ecclesiasticall matters, and the punishing of Wicked persons. 4. The *Moguntine* the first concerning Ecclesiasticall immunities, the 2<sup>d</sup> against *Goneschalms*: and the 3<sup>d</sup>, in which prayers are enjoyned in behalfe of King *Arnulphus* & his Wife, & also for the good estate of Christianity. 5. At *Aquisgranum* concerning Ecclesiasticall orders. 6. The *Esfordian* concerning festivall dayes. 7. At *Dort* against the *Remonstrants*, and their masters the *Socinians*.

8. Under the *EASTERNE* are comprehended the *Grecian* of *Europ.* & the neighbour *African*; of which sort among the *Grecian* are numbred. 1. Councils at *Constantinople* 33. 2. The Synod at the oake in the case of *Cyrylosome* & *Photius*. 3. The *Easterne* against the *Massilianites*, who deceived the Church with their subtleties. 4. The *Ancyran* concerning the receiving, and rejecting those that fel away. 5. At *Laodicea*, against Angel-worship *can.* 35. & concerning the Canon of the Scripture *can.* 58. 6. At *Gangra*, concerning the religious reformation of manners. 7. The *Tyrian*, in which that great man *Athanasius* was troubled & freed.

9. Under the title of *AFRICAN* Councils almost 20 are mentioned by the *Summalists*, whose Canons are so promiscuously collected in one volume, that they were hardly distinguishable by those that lived after. 2. Of the 15 *Carthaginians* the 6 is more worthy observation, by which the subtleties of the *Roman* Popes are discovered in obtruding a superstitious Canon of the *Nicene* Council for the receiving appeales. 3. Moreover the three first, concerning the disapproving of the baptisme of *Heretiques* between *Cyprian* and *Stephanus*, do manifest, that there is not so great an inequallity of authority, as that the *African* should yeild to the full power of the *Roman*. 4. Above the rest we meet with worth the observing the *Milevetan* Synod, in which *Pelagianisme* by the Bishops was wholly confuted. 5. The Council of *Hippo* collects & contracts the more convenient Canons of other Synods. 6. In the *Cavennan* Council there is observable, a notable

Vid. Baron.  
An. 394. n. 32  
l. 349.

Long. P. 342.

table Skirmish between the *Primianists* & the *Maximianists* which often happens to mad braine Schismaticques, who when once they have forsaken the Church, they do not long agree among themselves, *August* in Pj. 36. 7. To which also may be referred the *Bagian Councell*, where 340 Bishops are gathered together by *Primianus* of Carthage, they put down *Maximinus* and his followers to the lowest seats. *August* contr, *Cresonius* L. 3 c. 53. the *African Councells* are more diligently collected and published by *Julius*.

10. Among the *BRITAN Councells* these are noted above the rest. 1. At *Winchester* in the time of *Edgar* under *Dunstan*, where a wooden crosse gave a suffrage against the married Priests, whence these verses,

*Humano more crux præsens edidit ore,*  
*Cælitus effata, quæ prospicit hic subarata,*  
*Absit ut hoc fiat, & cætera commemorata.*

Like man the crosse this Heaven-begotten word  
Utter'd, which this subscription doth afford,  
Be it not so, and such like on record.

2. At *Oxford* by *Stephen Langshon* Arch-Bishop of *Canterbury*, who distinguisht the Bible into Chapters, and did illustrate it with Commentaries: from him we have Excommunications, and 48 Constitutions concerning the right government of the Church, which *Linwood* here and there inserts in his provincials; they may be read together in *Binius*, *Longus*, and others. 3. At *Clarendon* under *Henry* the 2<sup>d</sup>, *John* Of *Oxford* by the Kings command being President; in this are establisht 16 Chapters of English Customes, as *Math: Paris* relates: which the Romans relish not, as is manifest by their censures, it [condemned] and [tolerated,] each being mentioned by *Longus*. 4. The Councel under *Edward* the 6<sup>th</sup>, in which 39 Articles of the English Confession was concluded and confirmed. 5. The Synod under the same Person, from which we receive the *English Liturgy* which now we have, Composed by seaven Bishops, and foure Doctors, and confirmed by the publique consent of the Church: which (as also the preceeding Articles) the succeeding Princes  
*Elizabeth,*

## Of Nationall Synods

*Elizabeth, James, and Charles*, ratified and commended to Posterity. 6. The *London Synod*, in which 141 Constitutions, relating to the pious and peaceable government of the Church, presented to King *James* by the Bishops and others deputed by the Church met together, are worthily confirmed by his Regal Authority. 7. The Council at *Perth* in *Scotland*, where were Articles concerning administering the Sacrament to the sick. 2. Concerning private Baptisme, if necessity required. 3. Of Confirmation. 4. Of admitting Festivals, and 5. Of kneeling at the Receiving of the Sacrament (though the Sectaries snarle at it,) and it allowed of venerable customs. If any desire more knowledge in these *Brittan* affaires, that famous interpreter of Antiquity *D. H. Spelman* will abundantly satisfy him: there is extant a more full declaration and defence of the Synod of *Perth*.

## INQUIRIES.

Whether

1. Nationall Councils do more immediately oblige the Subjects thereof, than Generall Councils which are more remote?
2. The infalibility of the Pope being granted there is need of any Council, especially the *Italian*?
3. *Zosimus, Boniface* and *Celestine* did fraudulently obtrude upon the *Africans* the Canon of the first *Nicene Council*?
4. *S. Augustine* & other dissenters in the 6 *Carthagean Synod*, did die excluded from the communion of the *Roman Church*?
5. The Synod of *Brixia* could lawfully depose the Pope?
6. The decrees of a generall Council, can, for any pretence be abrogated by a particular Synod?
7. The Laity have only a receptive not a preceptive Authority in commanding the rites of the Church?



## C A P. IX.

Of *Conferences*.

1. **E**cclesiasticall Conferences are meetings of some Divines; in which nothing is canonically determined, but the opinions of dissenters are brought to tryall and discussed.

2. And that either, {
1. By the order of some publique authority.
  2. By a private arbitrary convention of Learned men.

3. Publique Conferences of the first Classis have been ether with {
1. The dissenting Brethren.
  2. The *Papists*.
  3. The *Lutherans*.
  4. The *Anabaptists*.
  5. The *Remonstrants*.
  6. The *Anti-Trinitarians*.
  7. The *Disciplinarians*.

1529

1529

1536

4. For  
composing  
1548 the diffe-  
rences of  
the Bre-  
theren have  
been Con-  
ferences

1569

1583

1576

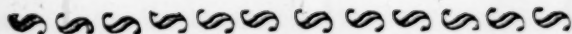
1585

1589

1678

1. At *Marpurge* concerning the removing the difference about the Eucharist. *Adamus in vit. German. theol. pag. 30.*
2. At *Spira*, where the name of Protestants was first heard. *Affted Chr. p. 162.*
3. The *Smalehaldican*, where were present the Brittan Embassadours, and others, that the League of the reformed might be ratified. *Id.*
4. The *Interimistican*, concerning pacification in which is written the Conciliatory booke of *Augusta*, which by reason of the scope of the disputants rayled an indifferent war which was expired in the forme of *Passavius*.
5. At *Altenburge* among the Lutherans concerning justification *Adam. p. 613.* as also afterwards performed among the same at *Quidlingburge* concerning Ubiquity. *Id. 622.*
6. At *Torge*, concerning divers Articles of Religion *Id. p. 649.* as afterwards in a Conference at *Bipont. Id. 780.* and at *Bades Id. 655.*
7. At *Heitzburge* about the book of concord *Id. 750.*

5. The



5. The  
more emi-  
nent Con-  
ferences  
with the  
Papists are

1. At *Wormis* two, the first *A. 1541. Sled.* in that yeare *Adam* p. 338. The second concerning diuerse articles of Religion, *A. 1557. Adam.* p. 349.
2. At *Ratisbone* three, the first *A. 1541.* The second 1546. concerning diuerse Articles of Religion by the same. The third concerning the Judge of controversies, *A. 1601* which is fully extant, by many either approved or handled.
3. At *Possace*, *A. 1561.* concerning diuerse Ecclesiasticall matters *Sleid. Adam.*
4. At *Saint Germain* in the same yeare concerning the same matters. *Adam.*
5. At *Mompelgard*, concerning the Sacrament and the person of Christ, *A. 1586.* where *Beza* is the chiefe disputant. It is intirely extant.
6. At *Oxford* in which *Cramner* Arch-Bishop of *Canterbury*, *Latimer* Bishop of *Worcester*, and *Ridly* of *London* were invincible Champions of the truth, and suffered Martyrdome, *Fox Martyrol.*
7. At *London*, the first in the time of *Queen Mary*, in which *John Philpot* Excellently acted his part. The second in the beginning of *Queen Elizabeth*, where the Papists challenged (as the armed *Ephramites*) to a combate scarcely without laughter yielded themselves.

6. Between the Calvinists, or Zwinglians (as they say) 1561 and the Lutherans, there was a Conference 1. At Malbrun 1593 concerning the Lords Supper, and the Majesty of Christ. 1577 2. At Wittenburge, between Urbanus Pierius, and Hunnius and other Lutherans 3. At Francofurt, Casimire the Palatine procuring it. Aisted.

7. Conferences with the Anabaptists, frantick persons, and Enthusiasts are these \*\*\*\*\*

8. With the Remonstrants especially is that Conference at the Hague, published diversely by diverse, as a prologue to which was the contest between Amesius and Grevinchovius.

9. Conferences with the Anti-Trinitarians are 1. At Geneva of Calvin with Servetus \*\*\*\*\*

10. Private Conferences may be added to these, as 1. The Vinarian Strigelinus and Illyricus concerning free will Adam p. 474. 2. At Argento: between Illyricus and Jacobus of Andrea concerning Originall sinne. 3. At Swalback betweene Pareus and Melhusius and other Jesuites. 4. At Fombellacke between Peronius and Du Pleffit. 5. At Paris between Du Moullin and Guntyr. 6. Of Fulk, Hanmer and Charke with Campian the Jesuite. Reinold with Hart, which is full of Learning, to which others, which may be met with of the same kind, may be added by the Studios.

An







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Such

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- Of which  
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bove the  
rest
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distributed  
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and such were

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| <p>2 A private arbitrary<br/>disputation of Learned<br/>men, to which may be<br/>referred these</p> | <p>1 The Vinarian<br/>2 At Argentor,<br/>3 At Smalbacke,<br/>4 At Fontbelacke,<br/>5 At Paris,<br/>6 Of Fulke Hammer &amp;c.<br/>7 Of Reinolds with<br/>Hart xxxx</p> | <p>1 The Vinarian<br/>2 At Argentor,<br/>3 At Smalbacke,<br/>4 At Fontbelacke,<br/>5 At Paris,<br/>6 Of Fulke Hammer &amp;c.<br/>7 Of Reinolds with<br/>Hart xxxx</p>  |

FINIS.

